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Proceedings at New Haven, Oct. 9th and 10th, 1872.

THE Society met at 3 o'clock P. M. in the Library-room of the Divinity School of Yale College, the President in the chair.

The Recording Secretary being absent, Rev. Edgar L. Heermance of New Haven was appointed Secretary *pro tempore*.

The Committee of Arrangements reported an invitation from the Treasurer, Prof. D. C. Gilman, to a social gathering at his house in the evening. The invitation was, on motion, accepted with thanks.

The Directors gave notice that the next Annual meeting would be held in Boston on the seventh of May next, unless, for sufficient reason, the time should be changed by the Committee of Arrangements; said committee being composed of Dr. R. Anderson, with the Recording and Corresponding Secretaries.

On recommendation of the Directors, were elected as Corporate Members

Mr. Elihu Burritt, of New Britain, Conn.,
Mr. Morton W. Easton, of Hartford, Conn.;

and, as Corresponding Members,

Rev. M. M. Carleton, Missionary in India,
Rev. Stephen H. Kellogg, do.

The Corresponding Secretary gave an account, with extracts, of the correspondence of the past six months.

1. Dr. Andrew T. Pratt writes, under date of Constantinople, Sept. 16th, 1872:

"... The Cufic stone which I sent you was found in the immediate vicinity of Antioch. I do not suppose that it has any value except as a specimen of Cufic, although an Arabic scholar believed it to belong to the first years of Moslem invasion.

"Dr. Long has recently found and copied a very long and valuable Greek inscription at Cyzicus, which he told me he would send you. It relates, if I mistake not, to a certain queen Tryphæna, hitherto unknown except to numismatics. . . ."

The inscription sent by Dr. Pratt is on a slab of marble, measuring 20½ inches in breadth, and 21 in extreme height, but being irregularly broken and defective at the top, containing seven complete lines and two incomplete. The part of the inscription that is saved is in a state of perfect preservation. It is translated by Prof. Salisbury as follows:

'... the Sublime, Unbegetting, Unbegotten, Unequalled one (?) of 'Alf Bin Sulaimân Bin Dâûd—may God be merciful to him, and pardon him, and unite him to His prophet Muhammad, on whom be the blessing and the peace of God!'

2. Mr. H. A. Homes, Albany, Oct. 2d, 1872:

"... I was interested in the Kurdish vocabulary of Mr. Rhea, on account of the remark of Mr. Shedd that it is derived from the Hakkari dialect, 'and is probably the one least adulterated with foreign elements.' I was tempted, therefore, partially to examine the list, in order to determine what number of Arabic and Turkish words might be found in it. It contains in all 1610 words. Without pretending to completeness, I have easily counted in it 320 Arabic and 127

Turkish words, or 447 in all—more than a quarter of the entire vocabulary. I could doubtless have added more, if I had been sure what Roman letters were seized upon by the author to express the Arabic sounds, and if I had had a better apparatus of books.

"The Arabic words thus used by the Kurds are of the class most frequently appropriated by Turks and Persians in their written and colloquial language. When compared as to signification with the remainder of the list, they appear evidently to belong to a higher stage of culture. The staple of the language consists of the original Kurdish terms of domestic and field life. Many Arabic words came in with the religion and law of the Koran.

"The Persian elements in the list are numerous, of course, both because the Persian is a cognate and neighboring language, and on account of the early historical relations of the Kurds to rulers of Persian origin. I have not attempted therefore to discriminate the purely Persian words. The Arabic words have mostly first found currency by being transmitted through the Persian.

"It is fair to presume that the Arabic words in more or less current use among the Kurds would hold about the same proportion in any more complete vocabulary of their language as in Mr. Rhea's list. The Turkish would not increase correspondingly.

"If, then, the Hakkari dialect is especially free from foreign elements, the Kurdish dialects generally must have received large additions from neighboring languages. The dialect of Amadia, as exhibited in Garzoni's grammar and vocabulary (Rome, 1787), has a similar profusion of Arabic words.

"You probably discovered at least two western words, *masina*, 'coffee-pot,' and *mangēna*, 'machine,' both going back to *machina*. *Bargīr*, 'nag,' is reputed to be Hungarian."

3. Prof. A. Socin, Basel, June 5th, 1872 :

"... I am much interested in Kurdish, because I myself possess pretty large collections in that language, which I think of editing. They are especially epics from the mouth of the people, and stories. I highly approve of Mr. Rhea's having given everything in Roman letters. Only a scientific transcription, made as exact as possible, can enable us to penetrate into the more delicate changes of sound and the accentual relations more deeply than has hitherto been practicable, especially in the case of languages written with Arabic and Syrian letters. The Arabic, in particular, offers from this point of view wholly new results for the comparative grammar of Semitic speech, and often accords in a remarkable manner with the Hebrew.

"I hope soon to be able to send you a first specimen of my many transcriptions, gathered by me in the East from the mouth of the people."

4. F. von Richthofen, Shanghai, July 24th and Sept. 16th, 1872 :

"... The whole time that I have spent in exploration in China and Japan is about three and three quarter years. The material which I have gathered is so abundant that I can only think of working it up if I can devote my time exclusively to it for several years. Supposing this to be the case, I intend to write in German on the purely geological and geographical subjects, and to combine all practical results into a separate work which shall be in English. ..."

"... I am just now devoting my time to an article on the most ancient geographical work in China, the Yü-Kung, better known as the 'tribute of Yü,' and forming part of the Shu-King. It dates four thousand years back, and has been much misunderstood, till finally the imaginative flights of the commentators have deprived it of any appearance of veracity, and the book is declared a forgery of later age. Going now over the whole ground of the Yü-Kung, which is mostly known to me from personal observations, and putting a verbal translation in the place of the arbitrary paraphrases which in the existing versions veil the true meaning of the text, I hope to reestablish the claim of the document to credibility. It is a very wonderful piece of writing, and deeply interesting. I shall give the paper, when finished, to the Asiatic Society of Shanghai, which will print it after my departure. Legge's comments on the passage, in his very valuable translation of the Chinese classics, are quite unsatisfactory, and the results at which he arrives in his Prolegomena concerning the Chinese antiquity are lamentable. ..."

The Secretary also reported a correspondence which he had had with certain Japanese gentlemen, with reference to the introduction of the English language into Japan, and its use by the Japanese people.

Communications were now in order, and the following were presented, the first on Wednesday, the rest on Thursday forenoon.

1. On the Influence of the Semitic Languages on the Spanish, by Prof. Frederic Stengel, of New York.

Prof. Stengel introduced his subject by remarking on the influence which conquest and culture have on the languages of nations as to vocabulary, etymology, and syntax; and showed that the foreign word undergoes great changes according to the ear and organs of speech of the people that adopts it, and the grade of perfection of the idiom it has to harmonize with; syntax, the most distinctive feature of nationality, yielding last to foreign influence. He then went on to point out that the Spanish is the Romanic idiom in which most foreign elements are found; it is very different in successive centuries, and affords good means of judging, not only of the spiritual life of the Spanish nation, but also of the standard of culture of the many intruders who have influenced its historical development, temporarily or permanently.

Of these, the Phœnicians and the Carthaginians, the Hebrews and the Arabians left indisputable traces.

The Phœnician and Punic languages were never vernacular in Spain; yet in the old annals were found many Punic names, which were perpetuated among the natives and Romans; both calling cities, rivers, and mountains by their former Punic names.

Of all languages, there is not one in which are copied so faithfully Semitic expressions as in the Castilian language; here we see whole phrases which are pure Hebrew or Arabic; terms entirely Oriental; hyperboles, ellipses, and metaplasms, which surely had their origin neither in Latium nor Greece.

The most commanding influence is to be attributed to the idiom of the Arabians. Their natural disposition, their intercourse along the coast with highly cultivated neighboring states through commerce; their inroads into Spain and Persia, and later their possession of Egypt, inspired them with a love for science, and gave them an impulse to investigations into the laws of nature, to such a degree, that the Arabians became the true founders of physical science, and exercised by their institutions and writings for centuries a mighty effect on European culture and European languages.

The first Academy of science, the first High school, the first University, the middle ages owe to the Arabians. Al Farâbi, who died A. D. 950, spoke 70 languages, wrote on all the sciences, and collected them into an Encyclopædia. A library in the palace Merwan at Cordova, with 600,000 volumes, contained many priceless works of Oriental wisdom.

The Arabians, proud of their own language and literature, did not learn the language of Spain, except those who became Christians. The Spaniards, on the contrary, applied themselves with so much zeal and ardor to the Arabic, that, according to Alvaro of Cordova, after less than a century and a half of Arabian dominion, not one Spaniard in a thousand could compose a plain letter of compliment, or transact business, in Spanish, while whole colleges excelled in writing Arabic with all the pride of learning and the pomp of calligraphy.

The Arabians had no influence on the sonorous energy of the Latin and Greek vowel elements; but when the Romance was becoming a written language, their rich and flexible idiom helped to advance and fix the Castilian. Yet it is to be observed, that in the Castilian version of the *Lex Visigothorum*, by Alfonso the Wise, most words are of Latin origin, 20 or 30 of Gothic, and not one from an Arabic root. But if we examine the other literary Castilian documents, from the twelfth to the sixteenth century, we see how Arabian elements took root.

This was verified historically by many illustrations; and then the most important Arabic words that have passed into Spanish were classified and exemplified under the heads of—1. proper names; 2. terms belonging to civil life; 3. to political life; 4. to religious life; 5. scientific terms.

Sometimes the Spanish has enriched itself by drawing from one original two or three derivatives: as *vezir*, 'counsellor,' also *alguacil*, 'police-officer,' and *esbirro*, 'baillif;' but sometimes also the roots of the same Spanish form must be sought in different originals: as in *azogue*, 'quicksilver,' from *zuwac*, but *azogue*, 'market-place,' from *súc*.

By a carefully composed table, illustrating the transcription of Arabian consonants, we see that the Arabian sounds *ha*, *jim*, *ain*, and *ghain* were not possible to the Spanish organ of speech, and that the Spaniard had no ear for the fine gradation of the aspirates to the gutturals: *aleph*, *hē*, *hā*, 'hā', *kāf*, and *qāf*, nor for that of the dentals *dāl*, *tē*, *ta* and *zā*, *thē*, *zā*. *J*, *ge*, and *x* are pronounced equally guttural in *paja*, *page*, *xabon*; *consejero*, *agente*, *ximía*. This deep guttural aspirate distinguishes the Spanish in particular from the Italian and French, and from the Gallician and Portuguese, where the Celts have left their soft *g* and *j*.

It was then argued that this guttural aspirate is in truth a new element of the Spanish language, and that the way was prepared by the Goths for its final but gradual introduction by the Arabians. The original languages and the principal dialects of Spain had no guttural; but in the oldest documents of the Castilian may be traced the pronunciation of the present guttural signs *j*, *g*, and *x*, by rhyme as well as by transcriptions from Latin, Greek, and Arabian words. The constant gradations from *i* and *y* to *j* palatal, to *g* guttural, and finally to the guttural aspirate *jota*, would indicate a natural organic growth, if this guttural did not appear first and most strongly pronounced where the Arabians lived longest; while contemporary authors declare the gutturals new and difficult to utter.

Finally, Prof. Stengel showed the influence of Arabian poetry on the Castilian, and concluded with a description of the literary remains of the Arabic in the Escorial library.

2. Brief Vocabulary of the Aino Dialect spoken in the Kurile Islands of Shumshu and Simushir, by M. Alphonse Pinart, of Paris; presented by the Corresponding Secretary.

This vocabulary was obtained by M. Pinart from Paul Ouiaï, an Aleut by birth, now living on the island of Afognak (Alaska), and who had spent forty years in the Kurile islands, having been sent thither by the Russo-American company. It contains about two hundred words and phrases.

3. Remarks on the Oldest Chinese Religious Belief, by Rev. R. S. Maclay, Missionary to China.

Dr. Maclay directed attention to the distinctive features of Chinese character, and to their striking non-accordance with the commonly accepted doctrines of Chinese religion. He held it to be impossible that such views should have formed such a character and prepared such a history. He was inclined to solve the difficulty by supposing a derivation from the ancient patriarchs of an earlier and purer form of religion, which had later disappeared.

The same subject was commented upon by Dr. M. C. White, Pres't Woolsey, and Rev. J. K. Wight. Pres't Woolsey rehearsed the conflicting views of the early Jesuit missionaries as to primitive monotheism, which showed the great difficulty of the question; he was not satisfied with Dr. Maclay's theory.

4. On the Greek Kronos, by Pres't T. D. Woolsey, of New Haven.

In this paper, after noticing the common identification of the name Kronos with *Chronos*, 'time,' and the derivation proposed by Godfrey Hermann, Pres't Woolsey brought forward the evidences of the worship of such a divinity, as a god of the seasons and of agriculture. Preller's view was advocated on this point, and at the same time the opinion was defended, which Preller also favors, that in Crete and in Rhodes there was a confusion introduced into the mythology between Kronos and the Phœnician Baal-Moloch. The analogy of Saturn was considered, who was also a god of agriculture and the seasons—the name being derived from the root lying in *sero*, 'sow,' and not in *sat*; and to whom, independently of any Moloch influence most probably, were offered human sacrifices in the early times

of the Italian religions. The Kronia and Saturnalia present a striking point of resemblance between the Italian and Hellenic (especially Athenian) festivals in honor of those gods respectively. Kronos never came into very important relation to the religion of common life and worship.

Pres't Woolsey also exhibited copies of certain very fragmentary Greek inscriptions, found in the remarkable ruins of *Husn Suleyman*, 'the Stronghold of Solomon,' lying two days' journey to the north-east of Tripoli, on the Syrian coast. "They occupy a basin surrounded by high ridges. There are two principal ruins. The southernmost and largest covers a rectangle of 450 by 280 feet, with walls from ten to forty feet high, according as rubbish has accumulated.

"The centre of each side is occupied by a portal ten feet wide, twenty feet high, and eight feet thick. The lintel over the east gate is a single stone twenty-one feet long, ten wide, and five high. On the lower part of this lintel is one of the inscriptions of which copies are sent. Another stone at the northeast corner measures 30 by $9\frac{1}{4}$ by $4\frac{1}{2}$ feet, and is at an elevation of thirty feet from the ground. The other inscriptions are on a tablet on a large stone to the right of the northern doorway. There are many points of resemblance between the seruius and those of Baalbec and Palmyra."

Pres't Woolsey said he had not been able to make anything out of these inscriptions.

5. On the Japanese Use of the Chinese Mode of Writing, by Mr. A. Van Name, of New Haven.

The Chinese language occupies in Japan a position not unlike that which the Latin so long held, and still to some extent holds, in Europe. It is the learned tongue, the language of most books written by and for scholars, especially of historical and religious works. Chinese words constitute also no small portion of the vocabulary of the Japanese language both written and spoken, a proportion varying of course with the degree of culture of the writer or speaker, and also with the subject matter. From this state of affairs has arisen a curious mixture of the Chinese and Japanese modes of writing, and a perplexing use of the Chinese character, which adds immensely to the difficulty of learning the language. The Japanese syllabic alphabet or *kana*—in which, as the name implies, a certain number of Chinese characters, more or less abridged in form, are *borrowed* to represent sounds, apart from their proper meaning—is seldom exclusively used even in pure Japanese works. The *uta* or songs, which are almost the only examples of a style nearly or quite free from Chinese words, are written with a mixture of *kana* and Chinese characters, the latter here standing as signs, not of Chinese, but of Japanese words, of equivalent meaning, which in reading must always be substituted. In the simplest styles of writing designed for the uneducated, there is still usually a small percentage of Chinese characters, and in the average literary style the proportion rises to above one half. Of these characters, an average of perhaps one third stand, as in the *uta* above mentioned, for Japanese words, and are uniformly so read; another portion are read as Chinese, and the remainder may be taken in either way, just as in English we so commonly have the choice between synonymous words of Anglo-Saxon and of Latin origin. The line of division between the Chinese and Japanese characters agrees roughly with the division into notional and relational words, the former being mostly written in Chinese, and the latter, with many exceptions, in Japanese. Within the limits of the same word also, we find the Chinese character, which is unsuited to an inflected language like the Japanese, frequently supplemented by the *kana*. The Japanese verb is in general first written ideographically, in the root form as it were, and the termination is then added in *kana*; or, to a character which in Chinese is used indifferently for the adjective and adverb, the appropriate adjective or adverbial ending is joined. Where Chinese characters are taken individually as here, without the order and connection of the Chinese sentence to fix their meaning, this additional determination is necessary. Sometimes a final syllable, not an inflection, is thus written. The syllable *ra* written after the Chinese character *tsz*, 'self,' suggests the word by which it is to be read, namely, *onozkara*. As a further help, for the benefit of those who are less familiar with the Chinese character, either the Chinese sound or the Japanese word by which it is to be translated, according as the one or the

other is to be employed, is often written at the side in *kana*, or this is done only in the case of the less common and familiar characters, or at the first occurrence of a given character, which when it occurs again in the same book is written without the *kana*. Works written in Chinese by Japanese authors, and Japanese editions of native Chinese works, are frequently provided with helps of a similar nature. Sometimes merely signs to indicate the order of the words in the Japanese sentence where this differs from the Chinese are used; or, beside these, Japanese particles of relation, prepositions, &c., and terminations are added, more or less fully, and occasionally a complete translation in *kana* by the side of the Chinese.

The above is a general statement of what may be called the natural and regular use of the Chinese characters in Japanese, i. e. the use in which the characters, whether employed singly or in combinations of two or more, retain their established Chinese sense. There remain to be considered some deviations from this usage of more or less frequent occurrence.

1. The cases in which individual characters have acquired in Japan a different sense from that which they have in China are few and unimportant. A Japanese compound is, however, frequently written with two Chinese characters which correspond in meaning to the two parts of the compound, but do not form a combination of equivalent meaning. For example, *tegami*, 'letter,' compounded of *te* 'hand' and *kami* 'paper,' is written with the characters *shen chî*; *yuki-todoki*, 'to be thorough, complete,' compounded of *yuki* 'go' and *todoki* 'arrive,' is written with the characters *hing tsie*. Neither of these combinations would be understood in Chinese, and they are to be taken merely as ideographic representations of Japanese words. But in *sho-motsz* (mandarin pronunciation *shuwuh*), 'book,' literally 'written thing,' we have apparently a new compound of Chinese elements formed after Japanese analogy. *Mono*, the Japanese equivalent of *motsz*, is frequently joined to the root of a verb, forming a noun which denotes in general the result or product of the verbal action.

2. Japanese words of two or more syllables are frequently resolved into parts which have an independent meaning, though not the real elements of the word, and these are then written ideographically in Chinese. Thus *mudzkashiki*, 'difficult,' a word in which the derivative adjective termination *kashiki* appears, is analyzed into *mudzka* 'six days' (*ka* being the Chinese numerative *ko*, which is not limited to the same classes of objects as in Chinese usage) and *shiki* 'spread,' and is written with the Chinese characters *liu ko fu*; *deki*, 'to accomplish,' 'to be able,' is resolved into *de* 'go out' and *ki* 'come,' and is written accordingly with the characters *ch'uh lai*.

3. Chinese characters are used with a purely phonetic value to write Japanese words, which are spelled out syllable by syllable. In this way are written some words in common use: e. g. *shewa*, with *shî* 'world' and *hwa* 'speak'; *danna*, 'master,' with *ts'ie* 'also' and *na* 'that.' This method, the same as that on which the *kana* is constructed, is even older than the introduction of the *kana*. In the *Man-yô-shu*, a collection of ancient poetry made about the middle of the eighth century, some of the poems are written wholly with Chinese characters taken phonetically, others with a mixture of ideographic and phonetic characters. In the three oldest histories of Japan, of a somewhat earlier date than the *Man-yô-shu*, occasional words, especially proper names, are written phonetically. But this ancient and the modern usage here spoken of differ from the *kana* not only in employing the full form of the Chinese character, but also in representing a given syllable by a great variety of Chinese characters having the same sound, while the *katakana*, which corresponds to the Chinese square character, uses but one form for each syllable, and the *hiragana*, which answers to the running hand, seldom more than three or four. There are three different styles of Chinese pronunciation in use in Japan, derived probably from different Chinese dialects, though to connect each with a particular dialect is now, owing to changes which have taken place in Chinese as well as Japanese pronunciation since the time of separation, a matter of some difficulty.

4. A Japanese word is not infrequently written by a combination of the two preceding methods. Thus *mokuromi*, 'plan,' is resolved into *moku-ro-mi*, and the first two parts are written phonetically with *muh* 'eye' and *lun* 'discourse,' but the third, which is also the verb 'see,' is represented ideographically by the character *kien*, 'see'; *medetaki*, 'joyful,' is treated as if compounded of *me* 'eye,' *de* 'go

out,' and *taki*, the first two being written ideographically by *muh ch'uh*, and the third phonetically by the character *toh*, 'guess.'

5. A few new characters have been formed out of Chinese elements. *Tsuji*, 'cross-roads,' is represented by a combination of the 24th radical, the cross which stands for the numeral ten, and the 162d radical, which conveys the idea of motion; *tara*, 'cod-fish,' by the character for 'snow' and the radical for 'fish.' These combinations are only ideographic signs of Japanese words, and have no corresponding Chinese sound. This method of forming new characters is similar to that of which so extensive use is made in the Cochinchinese.

Rev. Mr. Ward pointed out that the Japanese usages, as here stated, furnish a complete parallel to almost every one of the perplexing usages of the Assyrian cuneiform, which have long been the principal obstacle in the way of crediting and accepting the results of Assyrian decipherment. Prof. Whitney referred to their analogy with the Huzvaresh character, as understood by its latest investigators.

6. Remarks on the Study of Hindu Religions, by Prof. W. D. Whitney, of New Haven.

Prof. Whitney said he had been led by the recent appearance of several works on the subject of the religion of India to put together a few cursory thoughts respecting it. He set forth the peculiar difficulties of the investigation, consisting in the immense spread and intricate and diverse development of this religion, or body of religions, having its principal root in a primitive popular faith, but extended, as it grew, to various and heterogeneous races, and everywhere tinged and modified by their special beliefs; while its documents, though abundant, are incomplete, imperfectly accessible, and in part artificial, individual lucubrations, wanting in representative and depictive character. He sketched the principal periods of religious history: the Vedic; the post-Vedic, transition period; the period of Brahmanism, and its later philosophical and sect developments; and Buddhism; referring to the peculiar difficulties that surround each, and the errors into which students are liable to fall respecting them. These errors are especially the sketching in too freely and securely of the defective parts of a fragmentary history; the overvaluing of documents of doubtful character; and an exaggerated estimate of the absolute worth of Hindu metaphysical and religious philosophizings. The collection and investigation, in a spirit of the most cautious, even distrustful, criticism, of original materials is still the chief need, and will furnish infinite labor for a long time to come.

7. On the Language of the Zulus, by Rev. S. B. Stone, Missionary in South Africa.

Mr. Stone gave some account of the structure of the languages of which the Zulu is an example, and presented comparative vocabularies illustrating their relationship to one another.

After the presentation of this communication, the Society passed a vote of thanks to the Faculty of the Divinity School for the use of their library for its meeting, and adjourned, to come together again in Boston, on the 7th of May, 1873.